

## Messenger and Visitor.

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## Messenger and Visitor.

WEDNESDAY, FEB. 3, 1892.

## PASTOR AND PREACHER.

It is as undesirable as it is impossible that every minister should be cast in the same mould. The Divine wisdom has ordained that each human being should be a distinct personality. It would be a tame sort of world if every man found his exact counterpart in every other man, even if the unvarying individuality were very excellent in itself. Wonderful as Spurgeon is, in spirit and in talents, and great as are the results of his work, it is by no means certain that it would be an improvement on the present state of things if every other minister of the Gospel had been made in his exact image and likeness. Churches do well to consider that every man has his limitations. That some one minister does not succeed in some particular line, in which another minister has been a conspicuous success, does not afford sufficient ground for the conclusion that he is a failure, or even that he is not a true and able minister of Jesus Christ. In accordance with the divine plan, all have not the same gifts, but each has gifts, differing from others according to his own personality. Some are mighty as preachers, and others have eminent ability in pastoral work. Some have a highly important gift for organization, while on others again there is bestowed a strength and tenderness of the emotional nature and a wealth of spirituality which are still more valuable and important.

Churches, therefore, should not expect from their pastors impossibilities. They should recognize the fact that the work of one man, if he does his best, may differ very considerably from that of another, who also does his best. It should not, for instance, be demanded, or perhaps expected, that Mr. A., who has eminent gifts as a preacher, shall be as deeply interested or as successful in pastoral work as Mr. B., who, in that line of things, has rare ability, but whose gifts as a preacher are very small. Some men have social qualities so generously developed that it is easy for them to find their way to the hearts of their fellow-men. They are never so happy and never so conscious of power as when in immediate personal contact with others. Such men, if possessed of spirituality and inspired by a longing for the souls of men, cannot fail of usefulness; and if, in addition to this, they have knowledge, good judgment and a talent for organization and direction, they cannot fail to exert a mighty influence for good, even if so preachers they should be far below the ordinary. But not all ministers possess this personality of the preachers, and ability to deal with men individually and personally. There are some who feel themselves repelled and repulsed rather than attracted and drawn out by immediate contact with others. Their power lies in other directions. Their ability is for meditation, for bringing forth by painstaking and prayerful study the great truths of inspiration, and for presenting them in the pulpit. Some men, too, possess great power over a congregation to arouse the emotions and influence the wills of their hearers, who seem to have comparatively little influence over men as individuals.

The difference of endowment noted in these different classes of ministers is an indication that, to a certain extent, their work will be different. It is vain to expect equally valuable work of either of them, both in the pulpit and in the more strictly pastoral sphere of labor. They must each be permitted some liberty in regard to their work, in accordance with their several inclinations and abilities.

Then, if a church finds that its minister is doing excellent work as a pastor, while as a preacher he falls more or less below its ideal, it is not wise to magnify the points in which he is defective; rather let it rejoice and heartily cooperate with him in the important work which he is doing so well. And, on the other hand, a minister lacks adaptation to the pastoral work, while he is manifesting much ability and power as a preacher, it will be a sad mistake for the church to forget the noble service he is rendering in the pulpit, in finding fault with his failure to fulfill its ideal as a pastor. It will be for the mutual

advantage of both church and minister to make the most of his gifts and, at the same time, to encourage him if possible to develop those in which he is weak.

A one-sided man may be exceedingly useful, and all men are more or less out of symmetry, though some are much more so than others. But it is certainly a thing to be desired that the minister should be a well-rounded man, so as to be able to discharge the duties of his most important office, both in the pulpit and out of it. If the minister is conspicuously lacking in either pastoral or preaching talent, it can hardly be of advantage to his church that his pastorate should cover a great number of years. The pastor who fails as a preacher, fails in what is essential to the highest success as a minister, and, on the other hand, he who cannot bring important influences to bear on his people in his intercourse with them outside the pulpit, leaves half his work undone. While, therefore, it is unwise and unjust for a church to withhold sympathy and support from a minister because his work is not all of equal value, it is equally unwise on the part of the minister to neglect any gift which is in him because he is possessed of other and greater gifts which may be more easily cultivated.

## SPURGEON DEAD.

A week or two ago Mr. Spurgeon was reported to be able to revise a sermon for the press, and his friends were hopeful that he would be restored to at least comparative health. Later accounts, however, were less favorable. Accounts during the week represented him as being in a critical condition, and growing worse. A despatch published here shortly before our going to press announced that Mr. Spurgeon's death took place at Mentone, France, on Sunday evening at eleven o'clock. The announcement will be received with almost world-wide sorrow and regret. Spurgeon is to be counted in the first rank of the great men of his day. Perhaps it is not too much to say that no man had rendered greater service to mankind during the time covered by the active period of Mr. Spurgeon's life, and so one would be more widely lamented.

## THE MISSIONARY CENTENARY.

The centenary celebration of the founding of the Baptist Missionary Society at Kettering, England, in 1792, is something that ought to appeal to every Baptist's heart. It was an epoch-making event in our history when those few men came together in the study of Andrew Fuller and contributed out of their poverty the sum of £132s. 6d. to begin the great enterprise of converting the world to Christ. What had God wrought since that day? Surely, there is no Baptist who will give grudgingly, or still worse, decline to give at all, to commemorate an event of so great significance in the history of Christianity and of so great interest to Baptists themselves. For our marked increase in numbers, in wealth, and in spiritual power, dates from that time, and may be traced not indirectly to the missionary activity that there saw its beginning. In striving to bless others we have ourselves been blessed a thousand fold. We have proved, if ever a people did, the truth of the Scripture, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

These sentences from an exchange will set before our readers the movement authorized by Convention. Baptists the world over mean to mark in a decisive way, the completion of the first hundred years of the Baptist missionary history. Our brethren of the United States propose to raise a missionary fund of a million dollars, and to send a hundred missionaries to the field; and those in England have their scheme for raising half a million of dollars already well under way. In the upper Canadian provinces also vigorous measures to similar ends are being undertaken. Our Convention adopted the report of a committee recommending that the year be marked by raising \$5,000 as a memorial fund, and by special services at the associations and in the churches. It will have been seen by a communication from the Secretary, published in the Messenger and Visitor, that the Foreign Mission Board has appointed a strong committee to carry out the resolution of Convention.

The arrangements made by the committee have also in part been given to our readers. Attention may here be called to the remarks of Dr. Saunders and those of the Secretary of the Centennial Committee, which appear elsewhere in this paper, and which seem to us timely and valuable.

We may further be permitted to suggest that it will be well, if in our Baptist churches and Baptist families, the history of the past hundred years shall be studied with special reference to missions. The winter evenings can be profitably spent in reading what God has done in the century about to close. It has been a period wonderful in many respects. The changes and advances made in the use of machinery, in social, commercial and political life, the various intellectual movements, have not been more noteworthy than the religious progress in faith and beneficence. We trust that before this movement ceases every church in Convention will have been addressed upon the subject

naturally arising from the celebration. The fruit of such work in deepening the interest in missions ought to be large, while the giving called for will have the same result.

## Questions.

1. What would you think of the leading member of a church that would not pay a debt because he had not settled the account within six years? Would said member be justified in not paying the account?

2. What would you think of a brother, who for nearly three years has not spoken to certain members of the same church and congregation, writing of the church as being "in full fellowship"? Also, could a brother be "in full fellowship" with his pastor, who, to use the pastor's own words, "opposed everything I did to try to bring about a settlement in the church"? What do you understand by the expression, "in full fellowship"?

3. We think that "an honest man's debt is never out-lawed," and the fact that the man is free from his debt, as a legal obligation, does not alter the fact that as an honest man and a Christian he is bound to pay.

4. We believe that the term "in full fellowship" is often used in a technical sense as equivalent to "in regular standing," and thus designates simply that the person is under no sentence of exclusion or suspension from the church, and that no charge of improper conduct has been brought against him. Of course the word fellowship has a deeper and more important meaning, and a member may, in a technical sense, be in full fellowship with the church, when in an intrinsic sense he is very far from that. The real fellowship is not so much with the church as with Christ.

## Not in the Year Book.

Why is it that in the Year Book for 1891 no space is found for the enrolment of those recruits—the licentiates of the various associations of these Maritime Provinces?

Do they not compare favorably with their brethren, the ordained ministers, in piety, in self-sacrificing love, in loyalty to the doctrines of the gospel, in character, in scholarly ability, in general intelligence, in zeal, in benevolence and in untiring devotion to all the varied interests of our denomination? Are not many of them actively engaged in leading the hosts of Zion with characteristic ability, proving themselves workers that need not to be ashamed, as reports in MESSENGER AND VISITOR from time to time affirm? Are they not found in the various spheres of Christian toil, "in labors abundant," ever ready to open heart and soul and purse to advance the cause of the Redeemer? Have the ordained brethren *ex officio* rights that do not belong to the licentiates? Or are they to understand this studied omission as the development of the "Stand thou aside, we are holier than thou art" principle? Are there not pastorless churches, mission fields unoccupied, and still others not yet entered, stretching forth their hands appealingly for some one to teach them the way of truth; and are there, with "the voice in me if I preach not the Gospel," like a fire burning in their bones and the inner consciousness of the voice of the Master saying, "Go preach My gospel," to await the dictum of some self-constituted hierarchy? Paul says, "I conferred not with flesh and blood." To do so is to lose power always. God leads His chosen.

"We are not informed upon what ground our correspondent charges that the omission of the names of licentiates is 'studied.' We should say that there are just about enough mistakes in the Year Book to justify the presumption that the omission was unintentional. The editor of the MESSENGER AND VISITOR might complain—if he were one of the complaining kind—that liberties have been taken with his name, both in the Year Book of 1890, and again, in spite of remonstrance, in 1891. We had thought that it might be due to an inadvertence, or perhaps, to an invincible bias, but it had not occurred to us that such a dreadful thing as a 'self-constituted hierarchy' was presiding over the Year Book. We shall have to look into this matter. It is not very long since the properly, if not the existence of the denomination was supposed to be threatened by 'an irresponsible self-constituted oligarchy,' and now in addition we have to have a 'hierarchy,' it does seem to be a pretty bad state of affairs.—Ed."

—We are sorry to be obliged again this week to hold over a good deal of correspondence as well as other matter.

—The twelfth annual meeting of the National Divorce Reform League was recently held in Boston. Rev. Dr. Hovey, president of Newton Theological Seminary, is president of the League; Hon. Seth Low, of New York, is one of the vice-presidents. President Andrews of Brown University; President Gates of Amherst College; President Hyde of Bowdoin College; and Bishop Phillips Brooks were among those elected members. The annual report of the corresponding secretary—Rev. Dr. Dyke—was a report of progress in the influencing of public opinion and legislation. The League, it is said, is touching the great educational and philanthropic movements.

## More About the Centennial.

I have read the report of the action of the committee of the Board of Foreign Missions in the MESSENGER AND VISITOR to-day. It is strictly in accordance with the directions of the Convention; but it is evidently a mistaken course.

According to the present proposal nothing is to be done by any plan till the associations meet, and then there will be a flood of speeches and the collections. This is an arrangement eminently suited to defeat the chief end of the centennial. In England, in the United States, and in Western Canada steps are taken to raise large sums of money. A programme is already published for meetings in Toronto, and doubtless similar meetings will be held at other great centres. The exercises in Toronto are to continue two days. After the larger towns have been moved by these means, no doubt immediate steps will be taken to collect money to make a fund worthy of the great occasion. After these places have been thoroughly worked there will still be time left to look after the smaller places.

Something of this kind should be done in these provinces. It cannot be expected that there will be a uniform plan and concert of action unless the plan is made and put before the people. Surely this centennial of modern Foreign Missions will not be allowed to pass off in association speeches, and the collections that may be taken from the few at these gatherings. The Convention and the Board Committee seem to think these exercises at associations the most important part of the great centennial celebration. Give us condensed facts at once. Give us a plan for raising money. Put it into operation as soon as possible, and give the denomination a chance to raise a sum worthy of its wealth, intelligence, its members and its principles. The present plan for the associations is, in my opinion, one which, if kept alone and in the front, will give us a centennial upon which we shall all look back with dissatisfaction, if not with humiliation. By all means, let the associations give the centennial the place assigned to it by the committee. But in addition to this, let there be a plan given to the entire field for getting money.

What if the governors of the college had pursued a similar course at the jubilee of that institution? The collections at the associations would have amounted to much. It is not too late for the authorities to take this matter in hand.

E. M. SAUNDERS.

## "The Missionary Centennial." 1792-1892.

Permit me to place before your readers further plans of the "Missionary Centennial Committee of Foreign Mission Board," and this time in re of "Centenary Day," October 2.

The committee recommends that on Centenary Day, Sunday, October 2, (a) That all pastors, preach a missionary sermon; (b) That a second service, called the "Carey Service," be held, and would suggest the following as an outline of order of service, to be filled in with suitable music as may be arranged by the different churches:

1. Sketch of Carey's life and work.
2. Carey's coadjutors.
3. Carey's converts.
4. Carey's successors.
5. Carey's day and ours.
6. Extracts from the "History of our Mission."

The committee also recommends that on Centenary Day all our Sunday-schools be requested to have a suitable missionary memorial exercise instead of the regular lesson for that day. A sub-committee has been appointed to prepare an exercise that may be adopted by the schools.

It is expected that at all three service collections will be taken for the memorial fund. The committee has also appointed a sub-committee to prepare, for distribution among the churches, a brief historical sketch of Baptist foreign missions of the Maritime Provinces. It is hoped that in a short time they will have this printed and sent in large numbers to the churches.

It will now be in order for the different associations and churches to take hold of the centennial work with vigor. By vote of Convention the associations are "requested to take the matter in hand." The setting apart of one day in their annual session and the programme suggested by Foreign Mission Board are but small portions of their work.

Then in regard to the churches, let them not wait until Centennial Day. If the work of Convention is to be carried out churches will hold "special meetings"; collectors will be appointed to "solicit subscriptions to the memorial fund."

It may be well for pastors living near each other to hold mutual conferences and seek to aid each other in their endeavors to make this a year memorable indeed. The Foreign Mission Board in general—the "Centennial Committee"—it appointed, in particular—will be pleased to aid associations and churches to the utmost of their ability in the special work of this memorial year.

G. O. GATES.

Secy. Miss. Cen. Com.

St. John, Jan. 30.

## Day of Prayer at Wolfville.

The day was a stormy one, and the attendance at the services was thereby greatly reduced. But earnest prayers were offered and appropriate addresses made. President Sawyer spoke of the recent growth of the educational institutions and interests connected with the Baptist denomination on this continent. The opportunities of the body for useful service were thereby greatly enlarged and the obligations equally increased. These circumstances demand intelligence and consecration on the part of the constituency. While we pray for our own schools we are to remember those of other localities. While we have our burdens and anxieties at the throne at St. Martins have need of the help we are seeking, and should be commended to the Giver of all good things. Our churches pray for these schools, and the governors always open and close their sessions with prayer on behalf of the interests entrusted to them. These interests are far larger than most of our people are aware of. Prayer has been answered in the past and will be answered now.

Rev. Dr. Higgins and a number of the professors also took part in the exercises.

There are some indications of special interest in religious matters among the students, and greater blessings are hoped for.

## Jubilee Reception.

To the Rev. D. W. C. Dimock, of Truro, belongs the distinction of having completed fifty years in the Christian ministry. A jubilee reception was held on Tuesday evening last, in the Y. M. C. A. Hall of Truro, where the congregation of the Immanuel Baptist church is accustomed to worship. The hall was nicely decorated and a pleasant programme was well carried out. With the pastor of the church, Mr. Dimock occupied a low platform on the right of the hall, and the friends and well-wishers of the revered gentleman, as they passed up the hall, offered their congratulations. Bountiful refreshments and good music added to the interest of the occasion. Among those present were Rev. John Robbins, of the First Presbyterian church; Rev. Wm. Ainsley, of the Methodist church; Rev. J. E. Goucher, of the Prince St. Baptist church; Rev. A. L. Geggie, of St. Paul's; and Rev. Mr. Colebrook, of the Congregational church. Letters expressing regret at not being able to be present were read from the venerable Dr. McCulloch and others. There were speeches from the clergymen named and other gentlemen of the town, who all joined in hearty congratulations to Mr. Dimock on the completion of his half century as a minister of the Gospel.

The Rev. Mr. Dimock's remarks in reply to the congratulations of his friends, in closing, were exceedingly interesting, his reference to his contemporary ministers, nine of whom had passed away, being entertaining and instructive—reminders that were, no doubt, most acceptable to the older portion of the audience, and not by any means uninteresting to the younger persons present.

## Carey Centennial.

The day of prayer for colleges was observed in the evening at Halifax. Among the good things said at the First church was a statement by Mr. Woodworth, a recent graduate. He said that the sentiments of the students were strong in loyalty to their own country and the Bible. It was not to the credit of a student to sneer at prayer meetings or to pose as an infidel at Acadia College.

The missionary meeting for all the churches of Halifax was held at the North church, on Thursday evening, the 28th ult. B. H. Eaton was chairman. His brief address showed that the three great enterprises of the denomination—education, home and foreign missions—are in reality but one, and interdependent.

E. M. Saunders gave an address on the subject, "Why we should celebrate the Carey centennial." In brief he sketched the missionary movements before Carey's day, and the beginning of modern missions led by this great man. By the state churches of Europe attempts had been made in the sixteenth and seventeenth centuries to give the Gospel to Brazil, Lapland, the Indians of America, and the Pagans of the East Indies. In Ceylon, in 1700, A. D., 300,000 converts were reported. In 1727, 425,000. In Java, 100,000 were baptized. He traced the role of Roman Catholicism in America and the East, which was succeeded in the latter place by the power of Holland. Then came the struggle for the mastery, and England was victorious. In this time the mission spirit was nearly extinct. No new recruits had been sent for sixty years before Carey's day. From that day the Lord honored a Baptist, shoemaker to take missions to the heathen from the hands of commercial corporations and put them into the hands of the Christian church, where they were placed by Christ and His apostles. The missions commenced by Frank and Spenser and Schwartz did indeed bring forth fruit.

In 1800, eight years after the Baptist mission was started, 50,000 converts were reported. But missions were not in a normal relation to the churches till the Lord called Carey. The converts, it is to be feared, were in most cases only nominal Christians. The call of Carey and the success of missions were referred to in brief. God had honored Baptists beyond the Atlantic as leaders in modern missions. In the United States Judson was the pioneer apostle; in Canada Burpee led the way.

L. C. Archibald followed in an address showing in a graphic manner the great needs of our field. Then came Mrs. Archibald with an address on what we should do. That address, if given word for word on paper, would seem cold and compared with its perforce glow and power as it came from the heart of this devoted woman. Would that every Baptist in these provinces could have heard it.

At this stage, Mrs. Manning, in a thrilling address, as representing the W. M. A. S., moved a resolution commending the decision to raise \$1,000 in Halifax County. Miss Johnston, in a few earnest words supported the resolution.

At the beginning the Scriptures were read and prayer offered by J. W. Manning. The singing was soul-stirring.

A vote was taken to hold another meeting in the Tabernacle, under the direction of the W. M. A. Societies.

If by some proper arrangements such meetings could be held in every church, and could be followed by application to every Baptist, as is the intention in Halifax, great and good results would follow.

The meeting at the North church was large and the interest intense.

REPORTER.

## A Good Word for Medicine Hat.

A modest request recently came from Medicine Hat, Assiniboine, to the churches in the Maritime Provinces. They asked for one dollar from each church to assist them in building a little place of worship. Medicine Hat is a very pretty little town of about 1,000 people, situated on the south Saskatchewan river, where that river is crossed by the Canadian Pacific Railway. The town is only six years old. It is a railway division point, and the repair shops are located there. A division of the mounted police have quarters there also. The Episcopalians, Roman Catholics, Methodists and Presbyterians have neat and well built churches in the town already. In the vicinity are valuable coal mines, and natural gas has been found, apparently in abundance, in the town and in the surrounding country. The Saskatchewan is navigable for steamboats for miles above this place, and for 800 miles below to Lake Winnipeg. To all appearances Medicine Hat will grow to large dimensions. It has a splendid agricultural country east, west, north and south, for which this will be the central distributing point.

Before ten years this little Baptist body now asking help will be the mother of churches. All the Maritime churches should heed the request and send the dollar, and when they can they should make it five dollars. It will be a wise appropriation. J. F. TERRIS.

Wolfville, Jan. 22.

## A Correction.

In my letter to the Young People's Union of Jan. 16, in giving an account of our Maritime Young People's work, I am made to say: "There was a meeting of the members of our Convention who favored some immediate action. During the last annual session of our Convention at Moncton, in August, the following resolution was passed." What I did write was this: "There was a meeting of the members of our Convention who favored some immediate action, during the last annual session of our Convention at Moncton, in August, and the following resolution was passed."

I mention this because some may wonder at the paragraph as it appears. As we all know, there was no effort made to obtain any expression of opinion from the Convention. There was simply a sort of spontaneous coming together on the part of some who favored immediate action, in order to do some very necessary planning.

C. W. WILLIAMS.

St. JOHN.—The St. John Baptist Ministers' Conference met this morning. In the absence of the president, Rev. J. Spencer was called to the chair, and H. G. Mellick acted as secretary. Special mention was made of the death of Rev. C. H. Spurgeon, and Rev. John H. Hughes led in prayer for the bereaved family and the church of which he was pastor and the denomination which he served so faithfully, and with such wonderful ability as to be acknowledged the greatest preacher in the world. Dr. de Blois reported the work of the Seminary at St. Martins in a prosperous condition. Bro. Hughes reported a deep interest in the work of the pastor, Rev. A. E. Ingram, who has been suffering from an attack of la grippe. Bro. Spencer gave an interesting account of his work among the sailors. The work in the churches has been hindered some by la grippe.

Rev. E. W. Kelly expects to leave Burmah with his family in February on his return journey to this country for rest. His youngest child, a daughter of 14 months, died Dec. 14.

## Regina, N. W. T.

Sabbath, January 8, was a day with us as a church, the occasion of the opening of our new year for the present will serve the church. The day was mild, and we think an omen for the future. Services were held in the morning till nine in the evening with a consecration ending with communion, all largely attended and producing spiritual good throughout. The morning and afternoon baptisms, by letter and experience, were a hand of fellowship in the evening who should have been hindered, but our hope is that a trial of their faith. Two received at this time. On the 10th of baptism, our house, which was packed, and a large number turned away for the want of present membership is thirty are all solid Baptists. No will do out here. Just here especially ask the sisters of M. U. to unite, with as many will, in asking God for a special of the Holy Spirit upon this are not holding special meetings working steadily along, a steady increase of such saved.

THE BUILDING FUND.

Since the report made in the GER and VISITOR of Dec. 16, the amounts have been received gratefully acknowledged:

G. J. C. White, Newton, N. S.; A. Friend, Chute Cove, N. S.; Melvern, Square W. M. A. S.; A. Friend, Ashdale, Newport; John Wheelock, Kingston.

The above and previously pledged subscriptions show a vital interest is taken by the Baptists in our work in the N. W. T., and if many more manifest the same spirit our needs would be all supplied. Most enough faith in the Baptists to believe that what are convinced is needful they it possible to do. Now, you asked to take an offering for this you can do without interfering any amount you are obligated for N. W. missions in general or other purpose; hence, if you done so, won't you proceed once? Give us a firm footing—which, praise God, we have steadily—and you will be the enabling us to possess the land all around us. J. H. HARRIS.

Regina, Jan. 11.

## From the Medicine Hat

We have sent out a circular churches in the Maritime asking for a donation of \$1 to aid us in erecting a chapel town. The ones we sent out responded nobly; considering calls for other purposes. sent last, as we had a difficulty in a Year Book. You will accompanying list that a number responded, but we would be encouraged and aided to do many more, as we are few but our faith is strong that they be left without help. Our church pushed forward as fast as permits. We hope to occupy two months. The Baptist can neglected in the North-West Territory. We feel that now is the time foothold, while population grows so fast. Our nearest Baptist is Calgary, 180 miles west, and which is 300 miles east of Wolfville. Harry King, formerly of pastor. So you see we are not room to work in the vineyard. Master. Pray for us, that our not.

The following is a list of donors:

Cambridge 2nd, N. B., \$1; Richmond (South), N. B., \$1; Port N. S., \$1; Bridgewater, N. S., \$1; P. E. I., \$1; 1st Co. N. B., \$1; Cardwell, N. B., \$1; N. S., \$2; 1st Digby N. S., \$5.50; 2nd Digby Neck, N. S., N. B., \$1; Pleasantville, N. S., Harbor, N. S., \$1.50; 3rd Hills N. S., \$2; New Rose, N. S., \$1; N. S., \$1.10; New Germany, N. Digby, N. S., \$1.05; Tanook, Portland, N. B., \$3.25; Bedouque, N. S., \$1.05; Clements, N. S., \$1; 2nd Hillsboro, N. B., no money; Rothery, N. S., \$1; Weymouth, N. S., \$1; Mount Albion, P. E. I., \$1.25; field, N. S., \$1; Nashwaak, N. Windsor, N. B., \$1.25; Richford, N. B., \$1; Waterville, N. B., \$1; 1st Cornwallis, N. S., \$1.50; Glen, N. S., \$2; 5th Cornwallis, \$1; Lake George, N. S., \$1.12; Wick, N. B., \$1; North Temple, N. S., \$1.

Mrs. JULIA BARCLAY.

Bro. Wm. M. Field made mention of the generous kindness of friends at Lake Bro. who have shown their appreciation of by meeting at the residence Graham, Esq., and presenting with an address and a purse of one dollar.

—Minard's Liniment for rheumatism.